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THE BARREN TREES DOOME:

A SERMON PREACHED AT NEWBERY ON THE FIFTH DAY OF AVGVST.

From the library of
SIR R. LEICESTER HARMSWORTH, BART.

E DAY OF HIS
MOST HAPPY DE-
M THE BLOVDY CON-
spiracie of the Earle of Gowry and
his brother *Alexander*.

S.T.C.
19344
O.

By BARTHOLOMEVV PARSONS Batchelour in Diuinitie, and Vicar of Collingborne Kingſtone *in the Countie of Wiltes*.

DAN. 4. 23.
Hew downe the Tree and deſtroy it.
PSAL. 18. 40.
Thou haſt giuen me the neckes of mine enemies, that I might deſtroy them that hate me.

LONDON,
Printed by NICHOLAS OKES, for MATHEVV LAVV, and are to be ſold at his ſhop in *Pauls* Church-yard at the ſigne of the Fox,
1616.

TO THE RIGHT HONOVRABLE WILLIAM EARLE OF PENBROOKE, LORD HARBERT OF CARDIFFE LORD *Parr* and *Rosse* of *Kendall*, Lord *Marmion* and S^t. *Quintine*, Lord Chamberlaine to his Maiesty, Knight of the most Noble Order of the Garter, and one of his Maiesties *most Honourable Priuy Councell.*

RIGHT HONORABLE LORD,

KING Saul *being brought into such a straight, that to escape the hands of the vncircumcised Philistimes, hee laid violent hands vpon himselfe, fell vpon his owne sword and died*[a]. Dauid *in his Funerall Elegies, in his Lamentations wherewith hee lamented ouer* Saul *and* Ionathan, *cryeth out*, Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised tryumph[b]. *But when a better then*

[a] 1. Sam. 31. 4.

[b] 2. Sam. 1. 20.

Saul[c], *to whom God hath giuen the Kingdomes of great Brittaine, being so brought into the snare of those mightie Hunters,* Nimrods, *vncircumcised in heart, the Earle of* Gowry *and his brethren, that the sorrowes of death compassed him, the floods of the vngodly made him afraid*[d], *and hee was ready to say with King* Hezekiah, I am depriued of the residue of my yeares, I shall not see the Lord in the Land of the liuing, I shall behold man no more with the Inhabitants of the world[e], *was notwithstanding so deliuered out of the snare of those Fowlers, that not an haire of his head fell to the ground; It is a good thing for vs that are the Lords* Præcones[f], *in our Panygyrickes that wee speake vnto the Lord in the day of the commemoration thereof*[g], *to cry it in the streetes, in the chiefe places of concourse, in the opening of the gates*[h], *and in the Temples of the Lord that both Sion hearing of it, may reioyce and be glad*[i]; *and all the daughters of Babylon that beare euill will at Sion, all treacherous* Zibahs, *that could find in heart to blow the Trumpet of rebellion against their Soueraignes*[k], *may bee confounded, and hang downe their heads for shame. Now though my tongue be not as the pen of a ready writer, though mine hand want* Apelles *Art to paint out this our* Alexander *in his great deliuerance; yet I haue made bold, in mine heart to endite some good matter, with my tongue to speake, and with my pen to publish the things that I haue made touching the King*[l]. *And albeit it might be said to mee, being little both in mine owne and others eyes,*

[c] 1.Sam.15.28.

[d] Psalm.18.4.

[e] Esa.38.10.11

[f] Esay 58.11.

[g] Psal. 18. 1.

[h] Prou. 1.20.

[i] Psal. 96. 8.

[k] 2 Sam.20.1.

[l] Psalm.45. 1.

What

what art thou? Whence commeſt thou? yet I haue like Heſter, *aduentured to come wᵗʰ theſe my raw meditations into the Courts of your Honors houſe without calling thither*[m], *hoping as* Dauid *ſhewed kindnes to* Mephiboſheth *for* Ionathans *ſake*[n], *ſo you will vouchſafe to receaue it into your fauourable protection for the ſubiects ſake whereof it intreateth, his Highneſſe happy and wonderfull ſauing, in whoſe ſafety at that time conſiſted, both in generall, the preſeruation of theſe two famous kingdomes, and alſo in ſpeciall, the continuance of your honours proſperitie and dignitie vnto this day; you being one of the foules of the aire that haue their habitation in the branches of this great tree*[o]. *Againe, my perſwaſions are ſtrong, that any thing ſpoken of his Maieſties wonderfull deliuerance, ſhall be welcome to him, in whom haue bene obſerued to meet, and be conioyned, thoſe ſeuerall commendations that* Alexander *the Great gaue to two of his ſeruants, commending the one* (Craterus) *to be* φιλοβασιλεύς, *a louer of the king in the things that concerned his crowne and dignitie: the other* (Hephæſtion) *to be* φιλαλέξανδρος, *a louer of* Alexander *in a priuate reſpect & affection towards his perſon: and that the baſeſt earthen veſſell, that bringeth in it any of the heauenly treaſures, ſhall finde fauour in his eyes, who (as it was ſayd of* Sceuola *that he was* Iuriſperitorum eloquentiſſimus, *of all the Lawyers the moſt eloquent man) is* ἱερέων θεολογώτατος, *of our Nobles the moſt skilfull in Diuinitie, who hath made Gods teſtimonies his counſellers, taketh more delight in them then in thouſands of gold*

[m] Heſt.4.10.
[n] 2. Sam.9.7.
[o] Dan.4 21.

and ſiluer, and thinketh it a greater honour to bee a member of the Church, then a Peere of the Realme. All which hath made me put on the ſpirit of boldneſſe, to dedicate vnto your honorable protection, this imitation *ſong of triumph, wherein the higheſt note is concerning the Mercies of the Lord, and the faithfulneſſe that he hath ſhewed vnto our* Dauid *his annointed. Pardon then (I beſeech your Honour) my boldneſſe, accept it with gracious fauour, and protect it vnder the ſhadow of your roofe (as* Lot *did the Angels) that miſcreants may doe nothing vnto it. And in my poore meaſure I wil not ceaſe to fall down an humble ſuppliant before the Throne of grace, to make requeſt, that God which hath bleſſed you with the bleſſings of heauen aboue, and of the deepe that lyeth vnder neath, would alſo bleſſe you with all ſpirituall bleſſings in heauenly things in Chriſt; who hath giuen you a name vpon earth, would giue you a name and place within his houſe and his walles; which hath made you happy in ſtanding before an earthly* Salomon, *would giue you the fulneſſe of ioy in his preſence; and which hath ſet you with the Princes of his people, would in his good time ſet you at his right hand where there are pleaſures for euermore.*

Your Honours in
all humble duty,

BARTHOLOMEVV PARSONS.

THE

THE BARREN TREES DOOME.

MATH. 3. 10.

Therefore euery Tree which bringeth not forth good fruite, is hewen downe, and caſt into the fire.

THAT this Parabolicall ſpeech may not bee vttered to vs, as vnto them to *whom it is not giuen to know the ſecrets of the Kingdome of heauen: who ſeeing do not ſee, and hearing doe not heare, nor vnderſtand* [a]: If with the Diſciples wee aske the heauenly Maiſter apart concerning this Parable, ἐπλύσιν, hee will vnfold and expound it vnto vs [b]: And as hee doth, *aperire os ſuum in parabolis*, open his mouth in Parables; ſo hee will, *aperire etiam ipſas parabolas*, open the Parables themſelues

[a] Mat. 13. 11.

[b] Mar. 4. 34.

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selues also [c], if wee consult with the heauenly Oracles, the light of them will dispell the darkenesse that hangeth on the face of this Text: *Nihil enim fere, &c.* (saith Saint *Austin* [d]) For the most part there is nothing fetched out of those obscurities (which are in the Scriptures) which we may not finde more plainly spoken in another place. Let vs know then, that the Lord (who speaketh of himselfe according to the Hebrew prouerbe, *With the tongues of the sonnes of men*, and of whom, according to that golden rule of *Athanasius*, those things which in Scriptures ἀνθρωποπαθῶς λέγονται, διατυποῦται νοεῖται, are spoken according to humane affection, are to be vnderstood as becommeth the nature of God) is pleased to take vpon him the name and profession of an Husbandman, whose husbandry his Saints are [e]: Of a Maister: Of a Vineyard, [f] whose Vineyard is the house of *Israel*, the men of *Iudah* his Plants [g], being a Vine, noble for generosity [h], excellent for glory [i], and pleasant for delectation [k]: And of a Gardener, whose Spouse is a Garden inclosed, the Plants whereof are an Orchard of Pomegranats with pleasant Fruite [l]. Now as in the floare of the Church, there is mingled together, chaffe to be seuered with the fanne and throwne into the fire, and wheate to bee gathered into the Garner [m]; In the field of the Kingdome of Heauen, are tares to bee pulled out, and burnt vp, and wheate to bee carryed into the Barne in their due

[c] *August. in Psal. 77.*

[d] *August. de doctr. Christ. l. 2. cap. 7.*

[e] 1. Cor. 3. 9.
[f] Esay 5. 1.
[g] *Ibid. v.* 7.
[h] Ierem. 2. 21.
[i] Ezek. 17. 8.
[k] Esay 5. 7.
[l] Cant. 4. 12.
[m] Math. 3. 12.

due ſeaſon[n]: In the Net of the Kingdome of Heauen, are gathered all kinds of things; bad to bee caſt away, and good to bee put into veſſels [o].

So in this Vineyard of the Lords of Hoſts, in this garden of our Wel-beloued, there are found, both trees planted by the riuers of the water of the Sanctuary, whoſe leaues ſhall not fade, neither ſhall their fruite faile [p]; and alſo δένδρα φθινοπώρινα *Trees of Autumne* decaying, whoſe fruite withereth; yea without fruite, *twiſe dead*, [q] as the ſpeech of the Holy Ghoſt riſeth by degrees in that place. Theſe, theſe Trees doth this Meſſenger before the face of the Lord, being like to purging fire[r] *De cælo tangere*, ſtrike at from heauen; and not either *Totum genus humanum*, all man-kind (as ſome Interpreters would haue it[f]) for they are the Trees of the Forreſts[t], not of the Garden of the Lord: or onely *Genus Iſraeliticum*, the people of Iſrael (as ſome reſtraine this commination [u].) For though this Parabolicall ſpeech be ſpecially intended againſt euill Profeſſours of his time by *Iohn* the Baptiſt heere, as it is vſed alſo by our Sauiour againſt euill Prophets of the ſucceeding times[x]; yet *Communi ratione*, in a generall conſideration all *Pſeudo-Chriſtians*, that like the Angel of the Church in *Sardis* haue a name that they liue, but are dead[y], are vnderſtood; including herein; who bearing not fruite in Chriſt, muſt be taken away[z], and being barren, muſt be

[n] Math. 13 30.

[o] Math. 13. 44. 48.

[p] Ezek. 47. 12.

[q] Iude 12.

[r] Mal. 3. 2.

[f] *Hugo Cardin. Beda Ianſen.*

[t] Eſay 44. 14.

[u] *Chryſ. Hilar. Theophilact. Muſcul. Piſcat. Maldon.*

[x] Math. 7. 19.

[y] Reu. 3. 1.

[z] Iohn 15. 2.

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cut vp, that they may not cumber the ground of Gods Sanctuary[a]. Of which Trees, not to the boughes or body, but to the roote, is laid already, not to be laid hereafter; not a knife to prune (for such dressing is requisite for the good branches that bring forth fruit[b]) but an axe to cut downe: Which whether wee enterprete with Saint *Ierome*[c] of the Ministery of that most piercing[d] word, which is like as a fire, and like an hammer breaking the Rockes[e], and which by denouncing vengeance against all disobedience, doth plucke vp, roote out, destroy and throw downe[f] (for so God heweth by his Prophets, and slayeth by the words of his Mouth[g]:) Or with *Chrisostome*[h], to bee the *Acutissima ira consummationis*, Gods most sharpe anger that will make an end of all: With *Maldonate*, the *Diuinum Iudicium*,[i] diuine iudgement; It commeth all to one, there being but little difference betweene Gods voyce threatning, and his hand taking vengeance on them. *Chrisostome* summeth vp the whole hitherto very elegantly, *Nihil terribilius, &c.*[k] There is nothing more more terrible then this manner of speaking, for hee threatneth not them with a flying hooke, nor with the destruction of the hedge, nor the treading downe of the Vineyard, but with a cutting Axe; yea, and which is more terrible, with such an Axe that is at hand, and cutteth euen presently.

[a] Luke 13. 7.
[b] Iohn 15. 2.
[c] *Hieron. in locum.*
[d] Heb. 4. 12.
[e] Ier. 23. 29.
[f] Ier. 1. 10.
[g] Hos. 6. 5.
[h] *Chris. in locum.*
[i] *Maldonat. in locum.*
[k] *Chris. in locum.*

Therefore] *Nihil certius*, nothing is more certaine,

certaine, it is a concluſion from the breathe of his mouth, who is the God that cannot lie[l].

A Tree] yea a Tree of the Vineyard, of the Garden, that no man may build vpon, or boaſt of a plantation without fructification.

Euery Tree] that no man may exempt himſelfe from the common condition; For hee that goeth about to except himſelfe doth but deceiue himſelfe.

That bringeth not forth good fruit] that no man may thinke it enough to haue brought forth good fruite, [m] nor place the whole duty of a Chriſtian in abſtayning from euill.

Is cut downe] not, *ſhall be cut downe:* the time preſent, intimating the preſentneſſe of the danger; and hee threatneth not any ſlight ſtroke, but cutting downe by all meanes [n].

And caſt into the fire] that like *Iudas* it might go into his owne place [o].

This ſecond *Elias* then walking in the ſpirit and power of the firſt *Elias*, doth, as it were, call for fire from heauen [p] againſt theſe barren vnbearing Trees, that haue loſt the bleſſing of their creation in Chriſt Ieſus [q], to bring forth fruite according to their kinde.

But that we may take a ſuruay of the particulars in their rankes, let vs marke,

Firſt, the certainty of the vengeance denounced; *Therefore,*] It is not a matter nakedly affirmed, but ſtrongly concluded, like the Apoſtles λογιζόμεθα, [r] *We conclude, &c.*

[l] Tit. 1. 2.

[m] *Maldonat in locum.*

[n] *Muſculus in locum.*

[o] Acts 1. 25.

[p] 2. King. 1. 10.

[q] Gen. 1. 11. Epheſ. 2. 10.

[r] Rom. 3. 28

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Secondly, the ſubiect, or perſon, capable of this puniſhment; *A Tree*] of the garden; which leaſt the Iudge ſhould ſhew himſelfe partiall, is amplified by the generall extent, *euery* ſuch *Tree.*]

Thirdly, the mouing cauſe hereof; For *farre be it from the Iudge of the whole world that hee ſhould not do right,* [f] that he ſhould puniſh any vndeſeruedly; becauſe *it bringeth not forth good fruite.*]

[f] Gen. 18.25.

Laſtly, the nature of the puniſhment ſtanding vpon two feete:

1 Such a Tree is to be *Hewne downe*] that it may not cumber the ground, and offend other good plants.

2 It muſt be *caſt into the fire*] that it may receiue as it hath deſerued, for the end of ſuch Trees is to be burned [t].

[t] Hebr. 6. 8.

The certainty of the vengeance heere denounced, ſtandeth in the doore of the Text, like *Abraham* in the dore of his Tent.

Therefore:] It is not a bare affirmation, which were enough, but a demonſtratiue concluſion, inferred out of his premiſſes, which is, ὑπερ ἐκ περισσοῦ, *ſuperabundant*: For if the words of Gods mouth are mighty and operatiue, *Dixit, & facta ſunt*; [u] much more are the counſels of his heart infallible, indiuertible, *The counſell of the Lord ſtandeth for euer, the thoughts of his heart to all generations* [x]: Therefore (as Saint *Ierome* ſaith well) *If we beleeue not God when hee ſpeaketh, yet*

[u] Pſal. 33. 9.

[x] *Ibid. verſ.* 11.

let

let vs beleeue him when hee ſweareth: So, if we beleeue not God when hee doth nakedly Affirme, yet let there be a πληροφορία, a full aſſurance of faith in vs, when hee doth regularly Conclude, and compell vs (as it were) by force of Argument. As then all the promiſes of God, are *Yea and amen, in Chriſt Ieſus: I will not* (ſaith hee[y]) *falſify my truth, I will not alter the thing that is gone out of my lips*[z]: So all his denunciations of vengeance are ſtable, yea immutable, as the Lawes of the *Medes* and *Perſians*, which alter not[a]. *Moriendo morieris, Thou ſhalt ſurely die the death*[b], was *Adams* doome, if hee ſhould fall into ſinne; the words being doubled, becauſe the thing was eſtabliſhed, as in *Pharoahs* dreame[c]: Whether vengeance then come in the morning, as vpon the *Sodomites*[d], vpon whom about the riſing of the Sunne *Gehennam è cælo miſit deus*[e], God ſent an hell out of heauen; Or at noone day, as to *Haman*, who was caught from his dinner to the gallowes[f]; Or at euentide, as to *Ahab*, who being wounded in warre, dyed in his Chariot about the going downe of the Sunne[g]: Or in the night ſeaſon, as to *Chedorlaomer*, and the Kings that were with him, whom *Abraham* ouertooke and ſmote by night[h]: Whether it come *ſerius aut citiùs*, later or ſooner, yet *certis paſſibus illa venit*, it commeth ſurely without failing: *The Lord that recompenceth will ſurely recompence*[i]. *Know certainly that yee ſhall die by the ſword, by the famine and*

[y] 2. Cor. 1. 20.

[z] Pſal. 89. 33.

[a] Dan. 6. 8.

[b] Gen. 2. 17.

[c] Gen. 41. 32

[d] Gen. 19. 23. 24.

[e] *Saluianus l. 1 de gubernat dei.*

[f] Eſter 7. 9.

[g] 1 King. 22 35

[h] Gen. 14. 15.

[i] Ier. 51. 56.

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by the peſtilence[k]. And that viſion that *Habacuck* ſaw againſt the capitall ſinnes, not onely of his times, but alſo of all times; *Pride, Couetouſneſſe, drunkennes, and Idolatry*, muſt ſurely come[l]. Therfore not ſo much for the ſecreſie, as for the certainty thereof, is vengeance ſealed vp amongſt Gods treaſures,[m] yea bound with the indiſſoluble band of an oath; *The Lord ſweareth that hee will haue warre with Amalecke from generation to generation*[n]: *I haue ſworne vnto the houſe of* Eli, *that the iniquity of* Elies *houſe ſhall not be purged with ſacrifice, nor offering for euer*[o]. Let no man then, when hee heareth the words of Gods curſes denounced againſt his euill waies, ſing a *requiem* to his owne ſeule, bleſſe himſelfe in his heart, ſaying, with the ſtubborne in heart, *I ſhall haue peace, though I walke according to the ſtubbornneſſe of mine heart*[p]; with the wicked, *I ſhall neuer be moued*[q]; with the ſinners, *Euill ſhall not come*[r]; with the grieuous treſpaſſers, *Euill ſhall not come vpon vs, the Prophets are but winde, and the word is not in them*[s]; with the frozen in their dregges, *The Lord will do neither good nor euill*[t]. For as the Lord liueth (it is his owne atteſtation) if he whet his glittering ſword, and his hand take hold on iudgement, hee will render vengeance on his enemies, and reward them that hate him, hee will make his arrowes drunke with their bloud, and his ſword ſhall deuoure their fleſh[u].

But I haue many things to ſay, I paſſe from the certainty, and come to the ſubiect or perſons,

k Ier. 42. 22.
l Habacuk. 2. 3
m Deut. 32. 34.
n Exod. 17. 16.
o 1. Sam. 3. 14.
p Deut. 29. 19.
q Pſalme 10. 6.
r Amos 9. 10.
s Ier. 5. 12. 13.
t Zeph. 1. 12.
u Deut. 32. 40. 41. 42.

sons, vpon whom this vengeance must bee inflicted: *A Tree.*] Now all Trees are not of one sort, of one ranke, for some are Trees of the Forrest, some of the Garden: What Trees then must this Axe hew at? Not those of the Forrest; For what hath hee to doe to iudge them being without[x]; but the Trees of the Garden, for them hee iudgeth being within[y], and in the Garden, Not those flourishing Palmes, that bring forth fruite still[z], but those *ligna arida*, dry Trees[a]: Such as will bee Citizens of *Syon*, and yet not suffer the Lord that reigneth in *Syon*[b], to rule ouer them[c]; Such as will bee in the Vineyard, yet will yeeld no fruite to the Lord of the Vineyard[d]; for such Chaffe will grow with the Wheate[e], such Tares will spring vp with the good Seed, and such vessels of dishonour will thrust themselues into the great house of Gods Militant Church[f], though being in the Church, they are not of the Church[g]; no more then the Elect being in the world, are of the world[h]. Those Pharisees then of the Concision, the brethren of the Separation, which stand apart, will not come neere our Churches, as though they were holier and sounder then they[i], and which can finde no rest for the soale of their foote, but the Synagogue of *Amsterdam*, are not led with the feruour of zeale, but transported with the fury of Schisme, whilst they leaue Gods Floare because of some Chaffe, breake his net because of some baggage of fish, depart out

[x] 1. Cor. 5. 12.
[y] *Ibidem.*
[z] Psal. 92. 12. 13
[a] Esay 56. 3.
[b] Esay 52. 7.
[c] Luk. 19. 14. 27
[d] Mat. 21. 34.
[e] Math. 13.
[f] 2. Tim. 2. 20.
[g] 1. Iohn 2. 9.
[h] Ioh. 15. 19.
[i] Esay 56. 5.

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out of his houſe becauſe of ſome veſſels of diſhonour, and forſake his field becauſe of ſome cockle: *Non propter malos boni deſerendi,* [k] *ſed propter bonos mali tolerandi:* Good men are not to be forſaken for ill mens ſakes, but the ill are rather to be tolerated for the goods ſake. Doth the Oliue Tree preſently looſe his fatneſſe, or the Fig-tree his ſweetneſſe, becauſe the pricking bramble groweth neere them? Doth the Lillie ceaſe to be a Lillie, becauſe it is amongſt the Thornes[l]? Hath our Mother loſt her beauty, yea her face it ſelfe, if there bee a ſpot or ſcratch vpon it? *Eccleſiam teneo* (ſaith Saint *Auſtin* [m]) *&c. I abide in the Church being full of Wheate and Chaffe, I amend thoſe that I can, I tolerate thoſe that I cannot amend, I flye from the Chaffe leaſt I ſhould be it, but not from the Floare, leaſt I ſhould be nothing:* But they being carryed about with *euery blaſt of vaine doctrine* [n], ſtill innouating their Poſitions, ſtill new hammering their Church Conſtitutions, ſhew themſelues to bee but Chaffe. *Tu qui vento tentationis euobaſti, &c.* (ſaith *Auſten*) *Thou which art blowne out of the Floare with the winde of temptation, what art thou? Wheate: the winde would not carry it out of the floare: By the place therefore where thou art, acknowledge what thou art.*

But to leaue the purſute of theſe fugitiues, & to come neerer to our ſelues; if this muſt bee done to theſe drie barren trees [o], though they want not leaues to couer their nakednes, [p] though they

k *Auguſt. epiſt.* 48.

l Cant. 2. 2.

m *Augſt. lib. 3. contra Creſcon. grammat. cap. 35*

n Epheſ. 4. 14.

o Luke 23. 32.

p Math. 21. 19.

they haue a name and place within the walls of Gods house,[q] what profiteth it them to rest in an outward profession, shew of godlines, & to want the inward power, and life thereof? to be painted Sepulchres, beautifull without, loathsome within[r], *foris Catones, intus Nerones*, outwardly as graue as *Cato*, inwardly as wilde as *Nero*: and as Saint *Austen* speaketh, *in superficie boni, in alto mali*; in the outside good, in the inside euil: and to haue our fruit like to the Apple of *Sodome*, which[t] *in the outside hath a shew of ripenesse, but in the inside smoaky dust, so that vpon the least touch it sendeth out smoke, and goeth away in a flying dust.* Shall the wolfe euer be set on the right hand, because hee commeth sometimes in sheepes cloathing? [t] Shall not Sathan fall from Heauen like lightning, [u] though heere hee often transforme himselfe into an Angell of light? [x] Shall not the fiue foolish Virgins, that brought with them the lamps of an outward profession onely, and wanted the oyle of grace, bee shut out of the Kingdome? [y] Could *Ahab* escape the stroake of the arrow, though hee were disguised in his habite? [z] And shall men, though they sweare vaine, false oathes, commit murther, adultery and such like wickednesse, be deliuered if they come and stand before God in his house? [a] Assuredly such halting betweene God and world, will make vs *pendere inter cælum & terram*, hang betweene heauen and earth (as *Erasmus* was painted) yea *perdere cælum & terram*, loose both heauen & earth;

[q] Esay 56. 5.

[r] Math. 23 27.

[t] *Solinus.*

[t] Math. 7. 19.

[u] Luke 10.18.

[x] 2. Cor. 11.14.

[y] Math. 25. 10.

[z] 1. King. 22. 34.

[a] Ier. 7. 9. 10.

the world hating vs, because wee are Christians so much as in appearance, God hating vs double, because wee are Christians but in appearance.

But that none may dreame of any starting corners, hope for any lurking holes here, that greatnesse may not keepe out of the way *Cum priuilegio*, that meanenesse may not thinke to be returned with a *non est inuentus*, let vs cast our eyes vpon the extent, it is euery such *barren tree*, that this Axe must doe execution vpon. It is not *in foro poli*, in the Court of heauen, as it is *in foro soli*, in the earthly Courts; where the greater flies break through the Spider webs of the lawes, and escape, and the lesser are onely caught; and where a *Dauid* that sitteth on the Throne findeth some sonnes of *Zeruiah* too hard for him, so that he cannot reward the doer of euill according to his wickednesse: But this Iudge of the whole world (who iudgeth without any respect of persons) [b] will doe right, in giuing to euery such fruitlesse tree the recompence of their cursed barrennesse, in destroying vtterly euery enemie that doth euill in his Sanctuary, [c] whether Iew or Gentile, [d] whether naturall branch or ingraffed, [e] whether low or high, rich or poore, [f] whether sitting vpon the Throne, or being captiue in the prison, [g] whether people or priest, seruant or maister, maid or mistresse, buyer or seller, lender or borrower, taker of vsury or giuer of vsury; [h] and to vse Saint *Austens* words in another case, *quic-*

[b] Roman. 2. 11.
[c] Psalm. 74. 3
[d] Roman. 2. 9.
[e] Rom. 11. 21.
[f] Psalm. 49. 2.
[g] Exod. 12. 29
[h] Isaiah. 24. 21.

quid

quid aliud dici poteſt, &c. [i] *whatſoeuer elſe may bee ſpoken, according to thoſe innumerable differences, whereby men differ one from another, from the higheſt to the loweſt, from the King to the begger.*

This *ventus vrens*, ſcorching winde then of the Lords indignation, ſhall not only light vpon or blight the lowe ſhrubbes, the thiſtle of *Lebanon*, [k] the hyſſope that groweth vpon the wall, [l] but alſo the Cedars of *Lebanon*, that are high, [m] for their eminency, excellent [n] for their glorie, the Cedars of God [o] for their dignity. The voice of the Lord, the thunderbolt of his wrath, breaketh the Cedars, yea breaketh the Cedars of *Lebanon* in peeces, [p] he will prepare deſtroyers for theſe chiefe Cedars, and caſt them into the fire. [q] *Zedekiah* an high Cedar muſt be taken in Gods nette, and brought to *Babylon*, there to receiue his iudgement. [r] Yea the higher they ſtand, the more frequent, the more vehement is the blowing, the beating of the winde of Gods indignation againſt them, according to that of the [s] Poet.

Sæpius ventis agitatur ingens
Pinus, & celſæ grauiore caſu
Decidunt turres, feriuntq; ſummos
fulgura montes.

With windes is often toſs'd the Pine tree tall,
And higheſt towers with greateſt ruine fall,
And tops of mountains lightnings oftenſt ſmite.

Horribly and ſpeedily, will God appeare to thē that be in high places, a ſore triall ſhall be to the mightie, he ſhall cut off the ſpirit of Prin-

[i] *Auguſt. Tract. 52 in Iohem.*

[k] 2.King.14 9.
[l] 1.King 4.34.
[m] 2.King.19 23
[n] Cant.5 12.
[o] Pſalm.80.10.

[p] Pſalm. 29. 5.

[q] Ierem 22.7.

[r] Eze.17.20.22

[s] *Horat.Carmin lib.2.Ode 10.*

[t] Wiſd 6.5.8.

ces, and is terrible to the kings of the earth[u]. For are not they vnder God? as *Ioseph* speaketh of himselfe[x], and being so vnder God, that they are *solo Deo minores*[y] onely lesser then God, they doe *soli deo peccare*, sinne onely against God, as *Dauid* said of himselfe[z], and must giue accounts of their doings at Gods tribunal seat only. Gods anointing being vpon them, though they should hunt after our liues, as after a Partridge in the mountaines[a], yet must we not cut off the lappes of their garments[b]. Neither on the other side, is this day of the Lord of Hosts onely vpon all that is exalted, vpon the Cedars of *Lebanon* that are high and exalted, and vpon all the Okes of *Bashan*, and vpon all the high mountaines, and vpon all the hilles that are lifted vp, and vpon euery high tower, and vpon euery strong wall, *super valentissimos & munitissimos*, vpon those that are most strong and fenced, as *Iunius* glosseth the words, and vpon all the ships of *Tarshish*, and all pleasant pictures, *super opulentissimos & ornatissimos*, vpon them that are most wealthy and gay[c]: but also vpon the Firre trees, that is, *populares quosq;*, all the people, and the forrest of the vintage, that is, *promiscuum numerum tenuium è populo*, *the confused number of the poore amongst the people*[d], *Howle Firre tree for the Cedar is fallen, because all the mightie are spoyled. Howle ô yee Okes of Bashan, for the forrest of the vintage is come downe.* The meane man must be brought downe as well as the mightie humbled[e], for euery man must beare

[u] Psal. 76. 12.
[x] Gen. 50. 19.
[y] *Tertul. ad Scapulam cap. 2.*
[z] Psal. 51. 4.
[a] 1. Sam. 29. 20
[b] 1. Sam. 24. 6.
[c] Esay 12. 16. & *Iunius Ibid.*
[d] Zach. 11. 2. & *Iunius Ibid.*
[e] Esay 5. 15.

beare his owne burthen [f], euery one giue an account of himselfe to God [g], and euery man receiue the things that he hath done, according to that which he hath done [h].

But what is the cause why so certainly, so generally, euery such tree must be so dealt withall? For Gods thoughts are not as mans thoughts, his wayes as mans wayes [i], that he should hate any vnworthily, condemne them vndeseruedly. No man can complaine of him, as *Dauid* the type, and Christ the Antitype of their haters, ἐμίσησάν με δωρεάν, *They hated mee without a cause* [k]. It is a mans voyce, or rather a deuils, not Gods; *Non amo te Sabidi, nec possum dicere quare*; I loue thee not *Sabidius*, but I cannot tell why. As *Dauid* then answered his brother when hee checked him, for comming to the warre, *Is there not a cause* [l]? So is there not a cause of the Lords warre against these Trees? Surely euery Tree at his first creation, had his blessing to bring forth fruite according to his kinde [m]; and these Trees of the Garden, if they will bee created a new in Christ Iesus [n], must haue a blessing to bring forth fruite in him; which, if with prophane *Esau* [o], they haue set light by [p], they are fit for nothing but the Axe, and good for nothing but the fire: Being then with the cursed Fig-tree barren [q], *not bringing forth good fruite*] the Lord who is righteous in all his waies, holy in all his workes [r], cannot bee vnrighteous in executing this vengeance vpon them.

[f] Galat. 6. 5.
[g] Rom. 14. 12.
[h] 2. Cor. 5. 10.
[i] Esay 55. 9.
[k] Psal. 35 19. Iohn 15. 25.
[l] 1. Sam. 17. 29.
[m] Gen. 1. 11.
[n] Ephe. 2. 10.
[o] Heb. 12. 16.
[p] Gen. 25. 33. 34.
[q] Math. 21. 19.
[r] Psal. 145. 17.

Wee ſee then the euidence that is heere giuen in againſt them, They *bring not forth good fruit.*

Now that wee may not thinke them thus condemned before their cauſe (though it bee not vnheard) be well vnderſtood, that wee may not cry with the Eunuch heere, *How can we vnderſtand without a guide*[s], *Nouerint vniuerſi*, bee it knowne to all, that the fruites wherein they faile, are the fruits of righteouſneſſe, wherewith they ſhould bee filled[t], good workes, wherein they ſhould bee fruitfull[u], the fruites of the Spirit of God, in all goodneſſe, righteouſneſſe, and truth[x]. Now theſe fruits are not all of one ſort, are not all ſubiect to one conſideration; for ſome of them are generall, growing vpon all the Trees of the Garden, vpon all the branches that are graffed in the true Vine, ſuch as are thoſe good fruits of the Spirit to bee found on euery good Tree, *Loue, Ioy, Peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekneſſe, Temperance*[y]; Some are ſpeciall, particular, which euery Tree muſt bring forth according to his kind, as being his ἰδιον καρπον proper fruite, whereby hee muſt bee knowne[z] in that Calling wherein God hath ſet him. For thus the Oliue Tree hath his fatneſſe, the Fig Tree his ſweetneſſe[a], the Vine his *Vinum lætificans*, Wine *that cheareth God and Man*, and euery Tree planted by the riuers of the waters of the Sanctuary, bringeth forth *fructum ſuum*, his owne *fruite in due ſeaſon*[b]. As then (according to that diffe-

[s] Acts 8. 31.
[t] Phil. 1. 11.
[u] Col. 1. 10.
[x] Ephe. 6. 9.
[y] Gal. 5. 22.
[z] Luke 6. 42.
[a] Iudges 9 13
[b] Pſal. 1. 3.

rence

rence made by Saint *Auſten*[c]) a King ſerueth God after one ſort, as hee is a man, after another ſort, as hee is a King: As hee is a man, hee ſerueth him by liuing faithfully; as hee is a King alſo, hee ſerueth him by ordaining Lawes that command Iuſtice, and forbid the contrary with conuenient authority. So all the houſhold of faith oweth a ſeruice to God, after one ſort in the generall fruites of holineſſe[d], and after another ſort in the proper fruites of a particular Calling, and as they are the ſeuerall Members of one Myſticall Body; if Heads, in Ruling; if Eyes, in looking about; if Hands, in working; if Feete, in walking. For thus beſides thoſe generall duties of piety, which lie equally on euery ones ſhoulders, the Princes fruite, that ſitteth on the Throne, is to doe equity and rightouſneſſe[e], to bee (as *Nebuchadnezzers* Tree ſhewed to him in a viſion) faire and fruitfull, hauing meate in it for all, making ſhadow for all the beaſts of the field, and and ſpreading its boughes that the fowles of the aire may dwell in it, and of which all fleſh may be fed[f], the honorable mans fruite, to hold it his greateſt honour with *Iabeſh*, to call vpon the name of the Lord[g], to honor him by whom he is honored, to open his treaſures, and to offer gifts vnto Chriſt[h]. The Iudges fruit to execute iudgment truly and vprightly in the gate[i], the man of warres fruite, to do violence to no man, to accuſe no man falſely, and to bee content with his wages

[c] *Auſt. Epiſt.* 50

[d] Rom. 6. 21.

[e] 1. King. 10 9.

[f] Daniel 4. 9.

[g] 1. Chron. 9. 10.

[h] Math. 2. 11.

[i] Zach. 8. 16.

wages [k]. The Paſtors fruite, to rule well in the houſe of *God*, to labour in the word & doctrine [l]. The rich mans fruit, to bee rich in diſtributing and communicating [m]. The ſubiects fruit, to yeeld obedience to Principalities and Powers [n]. The ſeruants fruit, to be ſubiect to their Maſters, and pleaſe them in all things [o]. And in a word, euery particular mans fruit wherein hee is called, therein to walke and abide before God [p]. And as the figge tree cannot bring forth Oliues, nor the vine figges [q]: ſo neither ought one of theſe trees planted in the courts of the Lords houſe, bring forth the fruit that is peculiar to another, but ſtill euery one according to his kinde. *Simeon* and *Leui* brought not forth *fructum ſuum*, their fruit, when they ſlew *Hamor* & *Sechem* that had abuſed their ſiſter as a whore [r]. For vengeance is Gods [s], & this power to execute vengeance he hath delegated to the Gods of the earth, tying priuate mens hands therefrom. *Corah*, *Dathan*, and *Abiram* with their company, brought not forth their fruit, when being not of the ſeed of *Aaron*, they would come neere to offer incenſe before the Lord [t]. *Vzzah* not his fruit when he put his hand to the Arke of God, and held it [u], which was the *Leuites* charge, and neere to which no ſtranger might come [x]. *Vzziah* the King not his fruit when he went into the Temple to burne incenſe vpon the Altar of incenſe, which pertained to the Prieſts that were conſecrated to offer incenſe [y]. The baſe bramble not his fruit, when he would be annointed

[k] Luk.3.14 18.
[l] 1.Tim.5.17.
[m] 1.Tim.6.18.
[n] Titus 3. 1.
[o] Titus 2. 9.
[p] 1.Cor.7.20.
[q] Iam. 3. 12.
[r] Gen. 34.26.
[s] Deut.32.35.
[t] Num.16.40.
[u] 2.Sam.6. 6.
[x] Num. 18.4.
[y] 2.Chr.26.17 18.

annointed King ouer the trees [z]. For he by whom Kings doe reigne [a], neuer set such trees on the Throne. Seruants, not their fruite, when they ride on horse-backe, and cause Princes to walke as seruants on the ground [b]. The vagabond Iewes, not their fruite, when they tooke in hand to adiure the euill spirits by Iesus whom *Paul* Preached [c], for that Iesus who onely could command the vncleane spirits, had neuer said vnto them, cast out deuils [d]. Priuate spirits, not their fruite, when they would reforme Temples, throw out Idoles, and put downe either reall or supposed abhominations: For their fruite is, to keepe themselues from Idoles [e], not to lay hands on Idoles; to beware of bowing to *Baal* [f], not to meddle with breaking of *Baal* in peeces; to refuse to fall downe before a *Nebuchadnezzars* Image [g], but not to throw it downe. Our reformed Sisters, not their fruite, when they climbe into *Moses* Chaire, and will bee Doctors of the Law; For Saint *Paul* hath long since inhibited, suspended such excesse of zeale: *I permit not a woman to teach, nor to vsurpe authority ouer the man, but to be in silence* [h].

But to leaue this enumeration of particulars, *In quibus non tam copia quam modus quærendus est*, wherein I must not so much seeke for store as keep measure. From this euidence here brought in against these Trees, that they want *good fruit*, ariseth another case in Diuinity, whereby wee may bee resolued, that it is not enough to bee

[z] Iudges 9.15.
[a] Prou. 8.15.
[b] Eccles. 10.6.
[c] Actes 9.13.
[d] Math. 10.8.
[e] 1. Ioh. 5.21.
[f] 1. King. 19.18
[g] Dan. 3.6.
[h] 1. Tim. 2.12.

harmeleſſe in forbearing of euill, but wee muſt alſo be fruitfull in doing of good: And that our righteouſneſſe muſt not onely bee priuatiue, in *ceaſing to do euill* [i], but alſo poſitiue, in *learning to do well: Abhorre that which is euill, cleaue to that which is good* [k]. The curſe cleaueth vnto the Fig-tree, not becauſe it had Figges (ſuch as *Ieremy* ſaw) very naughty, which could not bee eaten, they were ſo euill [l], but for want of good Figges [m]. And *Iobs* letters of commendation that hee carryeth, as it were, from God to men, runne in this tenour, that hee was not onely harmeleſſe in eſchewing euill, but alſo vpright in working of good [n]. And all the Sheepe in Chriſts Fold muſt not onely bee innocent in doing none euill, but alſo fruitfull in bringing forth thouſands and ten thouſands in the Courts of his Gates. They that haue learned Chriſt, are taught by his ſauing grace, not onely to deny vngodlineſſe and worldly luſts, but alſo to liue ſoberly, righteouſly, and godly in this preſent world [o]: Not onely to caſt away the workes of darkneſſe, but alſo to put on them the armour of light [p]. Yea euen that Phariſie, whoſe praiſe was of men, not of God; whoſe outſide onely had a faire ſhew, his inſide being full of filthines, and whoſe iuſtifying himſelfe before men, made him abhominable in the ſight of God; [q] ſoundeth the Trumpet of his owne praiſe, not onely for omiſſion of euill, *God I thanke thee, that I am not as other men are, extortioners, vniuſt, adulterers*

i Eſay 1. 16.
k Rom. 12. 9.
l Ier. 24. 2.
m Mat. 21. 19.
n Iob. 1. 1.
o Titus 2. 11.
p Rom. 13. 12.
q Luk. 18. 15.

terers, but alſo for the operation of good, *I faſt twiſe in the weeke, I giue tithes of all that I poſſeſſe*[r], whoſe righteouſneſſe, if wee exceed not in righteouſneſſe, wee cannot enter into the Kingdome of God[f]. Let the oppreſſour then, not onely, not with-hold the pledge, nor ſpoyle by violence; but alſo giue his bread to the hungry, and couer the naked with a garment[t]; yea, with *Zacheus*, reſtore foure-fold to him that hee hath wronged, either by feigned cauillation, or by horrible extortion[u]: and of the reſt giue Almes, yea ſanctifie an halfe, *In pios vſus*, to good vſes, that the whole may bee cleane vnto him[x]. Let the ſwearer not onely vtter no blaſphemy, but alſo bleſſe God with that tongue wherewith he hath blaſphemed him: The adulterer not onely abſtaine from fornication, but alſo poſſeſſe his veſſell in holineſſe and honour[y]. The Vſurer, not onely looſe the bands of wickedneſſe, and take off the heauy burthens[z]; but alſo breake his bread to the hungry, bring the poore, that are caſt out, to his houſe, and couer the naked, when he ſeeth him. The lyer, not onely caſt off lying, but alſo ſpeake the truth vnto his neighbour[a]. The Thiefe, not onely not ſteale any more, but alſo labour, working with his hands the thing that is good, that hee may haue to giue to him that needeth[b]. And in a word, let the wicked not onely forſake his wicked waies[c], but alſo turne into the waies of righteouſneſſe. Otherwiſe, if (like to that conceit

[r] Luk.18.11.12
[f] Math. 5. 20.
[t] Ezek.18.16.
[u] Luke 19. 8.
[x] Luke 11. 41.
[y] 1.Theſſ.4.3.4
[z] Eſay 58.6.7.
[a] Epeſ. 4. 25.
[b] Epheſ.4 28.
[c] Eſay 55. 7.

which Atheists haue of God) we will neither do good nor euill [d], our doome shall not bee so easie as to be throwne into that feyned *Limbus*, either of the Fathers that dyed before Christ, or of infants that die vnbaptized, where we shall neither enioy good nor euill [e]: But as in the omitting of good it is impossible not to commit euill, so for our both omission of good, and commission of euill, wee shall be shut out of heauen, where is all good, and throwne into hell where is all euill.

[d] Zeph. 1. 12.

[e] *Bel. lib. 2. de purgator. cap. 6.*

Againe, if these Trees that bring not forth good fruite bee heere threatned with the fire, what shall become of those Trees, whose fruite like the Vines of *Sodom* and *Gomorrah*, is as bitter as gall [f]; yea vpon euery branch of which, there groweth nothing but rotten, stinking, and vnsauory fruite, and whereof all the members are seruants to vncleanneſſe and to iniquity, to commit iniquity [g]; whose hearts within them imagine mischiefe [h], whose hands without them execute cruelty vpon the earth, and whose right hands are full of bribes [i], whose feete run to euill and make haſt to shed blood [k]; whose eares are vncircumcised [l]; whose eyes are full of all adultery, and cannot ceaſe to sin [m]; *whose throates are open sepulchres, whose tongues are vsed to deceit, vnder whose lips is the poyson of Aspes, whose mouthes are full of cursing and bitterneſſe* [n]? Yea out of whose nosthriles (so full hath Sathan filled euery member with iniquity) commeth out smoake,

[f] Deut. 32. 32.

[g] Rom. 6. 19.

[h] Psal. 58. 2.

[i] Psal. 26. 10.

[k] Pro. 1. 10.

[l] Act. 7. 51.

[m] 2. Pet. 2. 14.

[n] Rom. 3. 13. 14

ſmoake, as out of a boyling pot or caldron, like to that *Leuiathan*[p], and all whoſe daies are conſumed not onely like ſmoake[q], but euen in ſmoake and fumes. And if the rich Glutton lie in the torments of hell, whoſe pride of apparell was but in purple and fine linnen[r], what riuers of burning brimſtone ſhall bee kindled againſt them, who with *Lucullus* haue *ducentas veſtes purpureas*[s], *two hundred purple garments*, and with *Nero* haue new euery day, and throw away the old[t]: and with the Princes children are cloathed in ſtrange apparrell[u], being ſo variable in their faſhions, that as it is growne to a by-word of *Poland*, by reaſon of the toleration of men of euery ſect and religion there, that if any one haue loſt his religion, he may find it there or no where: ſo it may of them, that if any nation haue loſt their faſhion, they may find it amongſt them or not at all[x]? If he who fared only λαμπρῶς (as ſaith the originall) *neatly and delicatly euery day*, what they who riſe vp early to follow gluttony and drunkenneſſe, and continue till night, till they be inflamed[y], yea till all their Tables be full of filthy vomitting[z]. If hee who clothed his backe, and filled his belly with his owne: what they whoſe backes are clothed with the ſpoyles of others, and their bellies filled with the bread of deceit and rapine? If he who would not vouchſafe his crummes to hungry *Lazarus*, what they who eate vp the poore as bread[a]? *Hinc magnopere colligendum, &c.* (ſaith *Gregory* on theſe words) *we*

p Iob 41. 11.
q Pſal. 102. 3.
r Luk. 16. 19.
s *Plutarch. in vita Luculli.*
t *Sueton. in vita Neronis.*
u Zeph. 1. 8.
x Sir *Edwin Sands* his Relations of Religions.
y Eſay 5. 11.
z Eſay 28. 8.
a Pſal. 14. 4.

may hence ſufficiently gather, with what puniſhment he ſhall be puniſhed which taketh away another mans goods, if he be caſt into the damnation of hell, which giueth not his owne. And *ſi in ignem mittitur* (as S. *Auſten* ſpeaketh in the caſe of the damned[b], &c. *If he muſt be caſt into the fire that hath not giuen his owne goods, whither ſhall hee bee ſent that hath preyed vpon another mans? If hee burne with the Diuell that hath not clothed the naked, where thinkeſt thou ſhall hee burne that hath ſpoyled him?* And if they muſt goe captiue with the firſt, that are not ſorry for the affliction of *Ioſeph*[c], ſhall not they be bound hand and foot, and caſt into vtter darkneſſe[d], that haue cauſed the affliction of *Ioſeph?* If folly bee layd to his charge that went but about to lay vp the fruits of his owne grounds[e], ſhall not bitter things bee written againſt them that enter into the fields of the Fatherleſſe, and deuoure the houſes of Widowes? *Si ſtultus eſt qui recondit ſua*[f], *vos inuenite nomen eius, qui rapit aliena.* If he be a foole which hoordeth vp his owne, finde yee out a name for him that taketh away another mans.

[b] *Aug. de verbis Domini ſerm. 20*

[c] Amos 6.6.7.

[d] Mat. 22.13.

[e] Luk. 12.20.

[f] *Aug. de verbis Domini ſerm. 19*

An application of the Text to the preſent ſolemnity of the fift day of Auguſt.

BVt all this while I may ſay vnto my ſelfe, as the Lepers that met with the ſpoyles of the the Hoſt of the Syrians, one to another[g], I do not

[g] 2. King. 7.9.

not well. This is a day of good tidings, and shal I hold my peace? This is a day which the Lord hath made (as truly may it be said of our present Soueraignes preseruation, as of *Dauids* either coronation or exaltation) & shal we not reioyce and be glad therein[h]? Shall I not intreat in my speech of the King, and of his great deliuerance? Let the leprosie of these cleaue as inseparably vnto me, as euer the leprosie of *Naaman* did cleaue vnto *Gehezi*[i], if it bee not as ioyfull a thing vnto me to speake of the honour of this day, as it was to those foure Lepers to publish in Samaria the the happy tidings of the Syrians flight Oh that my tongue were as the pen of a ready writer[k], that my voyce were lifted vp as a trumpet[l], to sound out vnto you the great works of our God, and the mercies that he hath shewed vnto his annointed. And that the words of my mouth may be as words spoken in due season, the matter that I will vtter shall be built vpon the foundation of this present Text. For I may be bold to say vnto you, that euen this day hath this Scripture beene fulfilled in our eares, which haue heard of, and in our eyes, which haue seene, certaine trees that budded forth (for that they brought it not to maturitie, it was the Lords doing) corrupt, rotten, abhominable fruit (*quis poteſt verbis æquare dolorem?*) cut downe with the Axe of diuine indignation, and throwne into the fire, euen into the fire of hell. What these trees were, what their fruit, & how hewne downe, *audite & obstupescite*, behold,

[h] Psal. 118.24.

[i] 2. King. 5.27.

[k] Psal. 45.1.
[l] Isai 58.1.

behold, and in beholding wonder with great maruell. Theſe Trees then (which, as time the mother of truth, hath manifeſted, had many ſpreading branches[m]) were not the Thiſtles of *Lebanon*, exalting themſelues againſt the Cedar[n]; nor yet the Brambles of the wood, deſiring to be annointed Kings[o],(although Thiſtles and Brambles, for their pricking and piercing) for then it had beene eaſie to haue troden downe ſuch Thiſtles, a fire would quickly haue come out of the Cedar, and haue conſumed ſuch Brambles: But they were a couple of the Oakes of *Baſhan*, (ſo the Prophet calleth the mighty men of the Land[p]) a paire of brethren; a *Simeon* and *Leui*, brethren in euill[q]; *Ioab* and *Abiſhai* ſonnes of *Zerniah*, that thought to haue beene too hard for our *Dauid*[r]: Neither were they Trees of the Forreſt, open enemies, againſt whom there might haue beene, either defence, or hiding[s], ſtrangers for Nation or Religion, as *Egyptians* to *Hebrewes*, who held it abhomination to eate bread one with another[t]; as *Iewes* to *Samaritans*, who meddle not one with another[u], (which yet ſhould not haue touched Gods Annoynted[x]; for was not the *Amalekites* bloud vpon him for touching of *Saul* the Lords Annointed, though he were a ſtranger and no Subiect[y]) But euen Trees of the Garden, men of the ſame lip and ſpeech, that were in ſubiection vnder this Cedar, owing him a ſeruice in the Lord, with their goods, body, yea the ſacrifice of their deereſt

[m] *Reſtalrigge* with his ſeruant *Boux*. and *Sprotte* their acceſſary, with other aid, mentioned in *Reſtalrigges* letter to the Earle of *Gowry*. See *Sprottes arraignment*.

[n] 2.King. 14 9.

[o] Iudges 9 15.

[p] Eſay 2. 13.

[q] Gen. 49. 5.

[r] 2.Sam.3. 39.

[s] Pſal. 55. 12.

[t] Gen.43.32.

[u] Iohn 4. 9.

[x] Pſal.105.12. 13.14.

[y] 2.Sam.1.16.

reſt bloud, men worſhipping the ſame God with him after the ſame manner, to whom there was one Lord, one faith, one Baptiſme with him[z], who profeſſed as *Ruth* to *Naomi*, *thy God ſhall bee my God*[a]; and who went together into the houſe of the ſame God, as companions in the ſame Religion[b]; yea Trees ſo clad in the leaues of an outward ſeeming zeale, that euen this very day, the elder of them kept an *Ahabs* faſt, when *Naboth* muſt die[c]; and with *Abſolom* pretended a vow, when he would rebell[d], came and ſtood before God in his Houſe*, vouchſafing an eare to the Goſpell of peace, which hath brought and taught all peace, when warre and bloud was in his heart; when hee purpoſed to haue mingled his ſacrifice with the bloud of his Soueraigne, as *Pilate* did the *Galileans* bloud with their ſacrifices[e]: ſo dangerous, ſo pernicious is the deuill, when hee is cloathed in white, when he commeth in the ſhape of an Angell of light[f]. Theſe were the Trees, Now for the ill friute that onely bloſſomed, budded forth out of them (for the moſt High blaſted it that it could not come to maturity, as that of *Rechab* and *Baana*, who ſmote King *Iſhboſheth* on his bed and ſlew him[g], it was the fruit of ſedition, of rebellion, which is as the ſinne of witchcraft[h], of lifting vp their hands with *Abſolom* againſt the Father of their Country; yea of laying violent bloud-thirſty hands vpon him, who was to them and is to vs, the light of our Iſrael[i],

[z] Epheſ. 4. 5.

[a] Ruth. 1. 16.

[b] Pſal. 55. 14.

[c] 1. King. 21. 12.

[d] 2. Sam. 15. 8.

* *Alexander* would haue his Maieſty arriue there, whilſt the Earle his brother was at Sermon. See *Gowries* conſpiracy.

[e] Luke 13. 1.

[f] 2. Cor. 11. 14.

[g] 2. Sam. 4. 7.

[h] 1. Sam. 13. 52.

[i] 2. Sam. 21. 17.

and the breath of our Nosthrils[k], whom they should haue feared to haue laid hands on[l], as being their Maister the Lords annointed[m], yea as being a righteous person (as *Dauid* aggrauateth the sinne of *Rechab* and *Baana*, for slaying a righteous person[n]) one *cuius virtutes nullo vitiorum confinio læduntur*, as *Pliny* said of *Traian*, whose vertues are impaired with no neighbour vices, who neuer was an *Ahab*, to spoyle any *Naboth* of his Vineyard[o], nor a *Manasses*, to defile the streets of his Cities with innocent bloud[p], (so farre is hee from that, that hee hath pardoned many railing *Shemeis*, bloudy *Ioabs*, and rebellions *Absoloms*, and would euen with good *Theodosius*, *etiam mortuos in vitam reuocare*, wish them aliue that are dead) nor an *Herod*, to take away anothers wife[q]: One, to whom the Church of God doth euen owe it selfe, not onely for being nursed vp with the milke of his Breasts, but also for the seruice that hee hath done to *Sion* in publishing Apologies in her defence, and shewing himselfe to be a defender of the faith, not onely in a Complementall Title, but also in actuall performance. One, whom the Common-wealth hath found as a *Nebuchadnezzars* Tree[r], a King raigning in righteousnesse, and being an hiding place from the winde, a couer from the tempest, as Riuers of water in a dry place, as the shadow of a great Rocke in a weary land[s]: And one, of whom all his Subiects do for his walking in and out before them,

Eadem

k Lam. 4. 20.
l 2. Sam. 1. 14.
m 1. Sam. 24. 7. & 26. 9.
n 2. Sam. 4. 11
o 1. King. 21. 16
p 2. King. 21. 16
q Math. 14. 4.
r Dan. 4. 9.
s Esay 32. 2.

Eadem ſecretò quæ palam loqui [t], ſpeake none otherwiſe in ſecret, then openly. This was their naughty deteſtable fruite; Now for the cropping of it in the bud, for the hewing downe of ſuch corrupt Trees, well ſpake euen wicked *Ieſabell*; *Had Zimri peace when hee ſlew his Maiſter* [u]: Had theſe men peace, when they ſought, attempted to haue ſlaine their Maiſter the Lords Anointed, and had ſo farre gone on in their wickedneſſe, that they had brought him as a bird into the ſnare of the Fowler; and had dealt with their Soueraigne, as the euill ſeruant with his fellow, laid hands on him, and taken him by the throate [x]? No, but euen when there was but a ſtep betweene his ſoule and death, the Lord ſtirred vp the ſpirit of ſome of thoſe mighty men, whom this our *Dauid* had [y], whoſe hands claue vnto the ſword, and vnto whom the Lord gaue great victories that day [z], ſo that they did beate them as ſmall as the duſt, and tread them flat as the clay of the ſtreet [a].

And as they thought to haue done not onely to their brother, but alſo to their maiſter, ſo were they retaliated, ſo was it done to them, life for life, bloud for bloud [b], (bleſſed are they for rewarding them as they would haue ſerued the Lords annoynted) although in this caſe there was great diſproportion, they ſeeking his life who was worth ten thouſand of the vulgar [c]: yea & they found there was no inchantment againſt *Iacob*, no diuination againſt *Iſrael* [d], *Gowries* inchanted

[t] *Seneca.*

[u] 2.King.9.31.

[x] Math.18.28.

[y] Sir *Iohn Ramſey*, Sir *Thomas Erſkins*, Sir *Hugh Heries*, and one *Wilſon* a ſeruant.

[z] 2.Sam.23.9. 10.

[a] Pſal. 18. 42.

[b] Deut.19. 21.

[c] 2.Sam. 18.3.

[d] Num.23.23.

chanted characters, wherein he did truſt, could not keepe his body from the ſword, nor his life from deſtruction[c]. And for their caſting into fire, euen into the fire that neuer goeth out[f], although we muſt be ſparing in iudging any who haue a maiſter of their owne to ſtand or fall to[g], although *Maior ſit dei benignitas* (as ſaith S. *Auſtine*) *quam omnium hominum iniquitas*, the goodneſſe of God be greater then the wickedneſſe of all the men in the world, ſo that a man may bee receiued to mercy *inter pontem & fontem*, betweene the bridge and the brooke: Yet if rebellion threw *Adam* out of Paradiſe, caſt the Angels downe out of heauen into hell[h], how ſhall theſe rebels, theſe traitors euer eſcape the condemnation of hell, and be ſaued in the day of the Lord? Nay, if *Iudas*, in whom there was a kinde of remorſe, (for the Holy Ghoſt ſaith of him μεταμεληθεὶς[i] *He was ſorry that euer he had done the deed*) and who tooke the deepeſt reuenge of himſelfe that could be, (for he went and hanged himſelfe) be yet gone into his owne place[k], euen hell prepared of old for him, whither are they gone, who with *Corah*, *Dathan*, and *Abiram* died in their treſpaſſe[l], were neuer pricked in heart, but ſtood in defence of the deed, died in defence of it, and breathed out their laſt breath with ſorrow that they had not the wit[m], to haue imbrued their hands in Maieſties ſacred bloud, but euen *in infernum inferius* into the nethermoſt hell? And ſo euer let his enemies periſh, let the enemies of our

[c] See *Gowries conſpiracie.*
[f] Mark. 9.43.
[g] Rom. 14.4.
[h] 2. Pet. 2.4.
[i] Mat. 27.3.
[k] Acts 1.25.
[l] Num. 16.33.
[m] Alas I had not the *weight* of it, ſaid *Alexander*. See *Gowries conſpiracie*.

our Lord the King, and all that riſe to doe him harme, be as thoſe two brethren, but vpon himſelfe let his crowne flouriſh, and let the Lord ſpeak of his houſe for a great while[n], that there may neuer want a man of his poſterity to ſit vpon the throne of great Britaine ſo long as the Sunne and Moone endureth. And for our ſelues let vs praiſe the name of our God with a ſong, & magnifie him with thankeſgiuing [o], who giueth ſo great deliuerance vnto his King, and ſheweth mercie vnto his annointed, and to his ſeed for euermore[p]. Yea let vs cry with *Ahimaaz*, bleſſed be the Lord which hath ſhut vp the men that liſt vp their hands againſt my Lord the King[q], bleſſed and thrice bleſſed be the name of the Lord, that reſerued him in *meliora tempera*, for better times, that he might ſet him on the throne of our Iſrael, and make him king to doe equitie and righteouſneſſe[r]. And let the King himſelfe reioyce in the Lords ſtrength, euen reioyce greatly in his ſaluation[ſ], and praiſe his God which gaue him not as a prey vnto their teeeh, but euen then when there was but a ſtep between his ſoule and death, ſent from heauen, and ſaued him from the reproach of them that would haue ſwallowed him vp[t], redeemed his life from the very brinkes of the graue, and crowned him with mercie and compaſſion[u]. So that God which hitherto hath ſaued him from the Lyon and the Beare, will hereafter alſo (for ſo he may with *Dauid*, *ex antecedentibus colligere conſequentia*, from the by-paſt

n 2. Sam. 7. 19.

o Pſalm. 69. 30

p Pſalm. 18. 50

q 2. Sam. 18. 28.

r 2. King. 10. 9.

ſ Pſalm. 21. 1.

t Pſam. 57. 3.

u Pſalm. 103. 4.

experiments of Gods prouidence towards him, gather what wil follow hereafter) rescue him frõ those, vncircũcised *Philistims* that at any time rise
x 1.Sam.17.36 vp against him x, and wch hath crowned him here on earth with a corruptible crowne, will crowne him hereafter with a crowne incorruptible, and giue him a kingdome that cannot be shaken, reserued in *Christ Iesus*, to whom with the Father and the Holy Ghost be glory for euer and euer. *Amen.*

FINIS.

Tho: Knolles finis:

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